

THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

JACKSON, MISSISSIPPI, SEPT. 17, 1908.

NEW SERIES VOL. X. NO. 38.

A Look Within.

My heart goes out in deepest gratitude to God this evening for the precious privilege of once again coming up to the house of the Lord and for speaking a word, however feebly for the cause of Christ and in His name.

In taking a look within at the spiritual interests of our church, I desire to impress on the mind and heart of this body some healthful conditions of spiritual growth.

1. Our duty to know God; our obligations to Him and the sweet privileges of the Christian life. In this connection I wish to read a selection from the covenant we have made together.

"We engage therefore, by the aid of the Holy Spirit to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines, to contribute cheerfully and regularly to the support of the ministry, the expense of the church, the relief of the poor and the spread of the gospel through all nations.

We also engage to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world, to be just in our dealings, faithful in our engagements and exemplary in our deportment. We further engage to watch over each other in brotherly love, to remember each other in prayer; to cultivate Christian sympathy in feeling and courtesy in speech."

This covenant is based on the precious teachings of God's inspired word. I pray that these sacred and solemn obligations we have assumed as co-laborers with our Saviour in the glorious work of saving the lost from the ravages of sin, to a life of usefulness in the Master's cause may be written indelibly on each heart. We are to be judged according to our opportunities to know God. Great is the light of His truth that is shedding its brightness within and around us. Truly ignorance of Him is sin.

2nd. If we are to live up to these obligations the next step in our Christian life is work. Activity is a law of life. God works. We must work—we must do earnest, systematic, enthusiastic work—having a zeal with knowledge and a burning desire to do God's will.

Remembering that our working standard must be a continual striving toward perfection—that cultivation of the religious spirit is to us a far more serious obligation than the cultivation of body and mind, "for without the spirit the life is as deficient as would be the body without a heart; the mind without a brain;" then let's follow the example of our Saviour, no busier life than His was ever lived, and yet He labored only for righteousness. Did you ever have that thought?

Can we do less than to rule all worldliness out of our lives and be loyal to Christ? His commandments are our laws. Loy-

alty to Him is the love He describes when he says, "He that keepeth my commandments, he it is that loves me." He has said, "Go work in my vineyard;" then let's press forward, giving to our beloved pastor both spiritual and material support.

Pray unceasingly that God will abundantly bless his earnest labor, and fill the hearts of his people with the spirit of Christ.

"O, Jesus our Saviour, O, Jesus, our Lord, By the life of Thy passion, the grace of Thy word,

Accept us, redeem us, dwell ever within, To keep by Thy spirit, our spirits from sin."

Addie S. McGee.

Even Homer Sometimes Nods.

"Augustinianism and Calvinism, with their doctrine of election and consequent reprobation together with the idea that infant baptism was necessary to infant salvation, made Colonel Ingersoll an atheist. Such doctrines are the alma mater of atheism every day."

The above sentences are parts of an excerpt recently taken from a book by Dr. Robert Stuart MacArthur, and printed in the Biblical Recorder, with editorial commendation—with very high editorial commendation.

Homer does sometimes nod, sure enough! We think it is not possible to find any book of sermons, wherefrom an extract of equal length to that printed in the Recorder can be found, that will contain more of loose writing, bad thinking, and false statement, than may be gathered from the excerpt we are considering.

For instance:

Does it not seem strange—passing strange—that Dr. Robert Stuart MacArthur should gravely tell this age, that "there has been great progress in the formation of theological truths?" We suppose the good doctor means that there has been great progress in the formulation of theological truths, since it is certain that no truths, theological or other, have been formed since the beginning.

Take this sentence:

"The Nicene Creed was a compromise of such fiercely warring churchmen, that Constantine was obliged to send soldiers to quell their riots."

This sentence is a literary curiosity; and it ought to be preserved. We suppose the good Doctor meant us to understand, that the creed itself is a compromise; entered into by fiercely warring churchmen of that time. What he does actually tell us is, that it "was" a compromise of the persons who formulated it.

Then again:

How does Dr. Robert Stuart MacArthur know what it was that made Colonel Ingersoll an atheist? Was he present when Colonel Ingersoll became an atheist, and did he have full and accurate knowledge of all the causes that made him an atheist? The Bible says something about atheism being the heart belief of fools. But that will not

apply to the case of Colonel Ingersoll. Dr. MacArthur knows it was Calvinism and the Pædo-Baptist theory of infant salvation that did it. Ah, dear! ah, dear! how certain some men can be about the deepest things!

But the above is not the worst:

Dr. MacArthur puts Calvinism, Election, in with a popular theory of infant salvation, and thus holds it—Calvinism, Election—responsible for promoting atheism "every day." From this we infer that he repudiates the doctrines of divine grace, as taught by Calvin, by Augustine, by St. Paul. Now we do not question his right to repudiate these great doctrines, if he wants to. But we do protest against his trying to wear the name of Baptist after giving up those doctrines that have most distinguished Baptists, and that are unutterably dear to them.

We are not much surprised by the position taken by Dr. MacArthur; but we are surprised, that the excerpt we have written of should have found its way into the Recorder with editorial approval.—Baylus Cade, in Biblical Recorder.

Silence Is Golden.

Some one said it was.

David said he maintained it when the wicked were before him, and it is written of Christ: "He is led as a lamb to the slaughter and as a sheep before her shearers is dumb, so He openeth not his mouth." And Christ has said: "Cast not your pearls before swine, lest they trample them under their feet and turn again and rend you." So, it seems, there are times demanding silence.

To be able to render it, is often the problem. An easy tongue often aids the overflow of the heart and our pearls become exposed to the trampling horde; but when our hearts are stayed on God, we hide under the shadow of His wing and find shelter from the fickle throng. And this hiding should strengthen for the thunderclap in the day of cloud. In evil times they who thus hide may come forth. Sampson like, and put many to flight. Somebody said: "One shall chase a thousand and two put ten thousand to flight." The world needs many such "chasers" today.

Maybe we had better use some knee oil in the closet. "When thou prayest, enter into thy closet," etc.

J. E. Phillips.

A German farmer lost his horse and wanted to advertise it. The editor asked what he wished to say. "Yust put vat I told you," replied the man. "One nite the under day about a week ago last month I heard me a noise by der frunt middle of de pae yard, which did not use to be. So I jumps the ped oud und runs mit her door and ven I see I finds that my pig gray iron mare he was tied loos and runnin, mit der stable off. Who ever prings him back shall pay five dollars reward." We are not informed whether he found the horse or not. It is to be hoped he did.—Baptist and Reflector.

The Baptist Fool.

Perhaps it would be better to say a fool who is a Baptist. That all Baptists are not as wise as they ought to be, is clear. That some of them are extremely rank in their foolishness, does not admit of controversy. It becomes, therefore, a grave, practical question what we are to do with fools. Solomon made an observation, that was true in his day, and is true in our day applied to the fools in Baptist ranks. He said, "Fools also are full of words."

Before entering upon any discussion of the Baptist fool, it is fair and profitable to say that Baptists have no more fools than other people. I seriously question whether we have as many. The Baptist fool is a fool at large. In the ecclesiastical hierarchies, fools are hedged in and largely suppressed. Every one has strings on him, and if he becomes noisy and disagreeable, some one just above pulls the string, and the place that knew the fool, knows him no more forever. He is out and gone. It is not so with the Baptist fool. He can range at will and talk as he pleases, and there is no way to suppress him.

It has been considered by ecclesiastics, with much worldly wisdom, and with little or no heavenly wisdom, that Baptists are at a great disadvantage in their government because of their inability to suppress fools. For my part, I stand for the right of men to express themselves, whether they be wise or unwise. The right to suppress fools carries with it the right of judgment as to who fools are, and that means, in the wind-up, the suppression of free thought and free speech.

It is unquestionably true that a democracy has its disagreeable features, and a democracy sometimes hurts itself, but for all that, the world's progress is bound up in democracy. All the people know more than some of the people. Some of the people have no right to think and talk for all of the people. In a great democracy, every man must have his rights recognized, and the success of the whole will depend upon the treatment individuals get. Besides, free talk purifies a great body. As everybody takes his turn each will demonstrate of what sort he is, and the folly will be worked off.

A year ago one of our American magazines published a very speaking cartoon, "Boiling politics." There was a great log fire at doors, with a number of large kettles on. The first was England. Queen Victoria was standing on one side, done up like a cook, and Gladstone on the other. The kettle was boiling, and the Queen and the Premier were trying to hold the lid down so as to keep it all in. Nevertheless, the steam was boiling out under the edges all around. Next came Germany. The old Emperor, with Bismark, were trying to hold down the lid while the steam was forced out all round. And then came Italy and others. The last was Uncle Sam sitting back with the broad, characteristic smile of satisfaction, while the kettle boiled without the lid, and all the steam was going over the top. That was a fine illustration of a pure democracy. It is the democracy of the Baptists. They get rid of their folly by boiling it off, and after the process is gone through in any church, the residue is the pure article.

There are a number of kinds of Baptist fools, which may be recognized. One is the man, who never agrees with the brethren. I know of one such brother, living in my

State. He is not a bad man. He is not vicious, but he makes a specialty of never agreeing with the brethren. Forty years have passed, and he still disagrees. He can read Greek, but that does not make him wise. Everybody knows him. Everybody knows his weakness. So he goes on without agreeing with anybody in a plain, simple way, thinking that not to agree, is a great mark of wisdom, and everybody else smiles, and nobody is hurt.

And then, here is another one. He is a man who gets hold of a fad, and holds on to it. If he is a preacher, he preaches on it. It is some little extraordinary interpretation of some dark prophecy, or it is some rare bit of pure dogmatism, and he holds to it through thick and thin. In a little while, he is understood. Churches leave him out. The brethren avoid him. They have heard all they wanted, and the man goes on with his little tad, imagining that there would be a great revolution in public morals, or a great light breaking out from the word of God, if only people could see what he sees.

Sometime ago, a deacon told me of his dog, a bull terrier. He was not a wise dog, but a fool dog. You could shake an empty sack at him, and he would grip it, lock his jaws, shut his eyes and you could hang him up on a peg by the sack, and he would hang there almost any length of time. Everybody understood him, and hanging on the peg, he was better than he was off from the peg.

In a free, open field, everything comes to its proper level. Wisdom will be justified by her children, and folly will be condemned the same way.

It is the pure democracy of the New Testament, put into the life of this nation, that has given to America the first place among the nations of the earth. One hundred twenty-five years ago, it was not actually believed in Europe that a country with a free religion and every man free to preach just what he might choose, could stand. It was not believed public morals could be maintained. The Baptists of America forced the fight for absolute freedom of conscience and freedom of speech under the conviction that, taking all the people together, the wisdom of the masses would take care of the foolishness of the few. It has worked out well. The demonstration made in America is gradually undermining all the monarchies and hierarchies of the old world. Of course, we are not through the work yet. We never will be through, but we have gone far enough to demonstrate the feasibility of democracy in church and state. And what is lacking for a full demonstration, will come in due time.

So manifest are the advantages of freedom, so impotent the weakness of fools among free people that more and more the nations and churches the world around are accepting the Baptist position.

It may be said, much to the credit of the Baptist position, that it does not take a man of very great wisdom to be a Baptist. The New Testament is a very simple book. And one does not need to be a philosopher in order to understand enough of it to be a Christian and a Baptist. It is significant that so large a per cent of the negroes of the South, and I presume elsewhere, are Baptists. The Jordan road is the plainest road leading on to the promised land. A wayfaring man, though a fool, need not miss it.

It ought to be said also, to give proper balance to this article, that all Baptists who are counted fools, are not fools. Bryan was counted one in his day by wise men of his generation. Milton, who was mostly a Baptist, was regarded as entirely off on some points. The early Baptist fathers in America were all considered fools, but yet it turned out that their wisdom founded the greatest nation on earth. It sometimes happens one now gets a new light out of the Word and runs ahead of the multitude, to be depreciated at the start, but afterward to be hailed as a path finder. So we need to be a little careful about our final judgment as to fools.

And yet, there is another remark that needs to be made. A man may be very unwise on some things, and yet wise on others. Foolishness, except in extreme cases, if turned loose to act naturally, will educate itself. It was not long ago that a man, who had been off the track with the brethren for years, came into my office and said, "It have been playing the fool for ten years, but nobody in the world could have made me believe it. I had to find it out for myself." He had found it out by trying his own foolish notions, and finding they had no good in them. It is the glory of the Baptist system that everyone can go to school in the school of experience, and every Baptist fool is likely to enter the school. He pays the tuition and comes out a wise man. That is the way the most of us have obtained to what measure of wisdom we have now. Of course, the incorrigibles are left like the deacon's dog, hanging to an empty sack quite out of the way and harmless.

J. B. Gambrell.

Meridian Notes.

We had a jolly meeting of the Pastors' Conference yesterday, who are all now in, but won't report. The "supplies" are all down and out and the regular pastors are in the saddle at work again.

Dr. Shipman and his auxiliaries are at home from his Virginia wanderings, and seems to be at his best again, as well as do all the rest. Every one claims to have had a royally good time in his outing. We now seem to be ready for a big lot of fall and winter work. May the Lord help us to even exceed our own plans.

The Chickasaw Association has had its meeting which was seemingly up to high-water mark in all respects, all of which Brother Patton will duly report in full.

We had a fine Sunday School rally at Concord on last Sunday afternoon. Brother Gay to help, who gave us a fine sermon for the young folks, and the older ones as well. This, with what we had from Brethren C. C. Dunn and L. A. Duncan, a short time ago, has been of incalculable help to our mission church.

In love, your brother,

J. A. H.

Ackerman.

Dear Brother:

The Louisville Association meets October 10th, Saturday before the second Sunday in October. I noticed you had published it for the 3rd Sunday.

Yours,

J. T. Sargent.

Chickasaw Association.

The thirty-third session of the Chickasaw Baptist Association was held September 4-7th at Shubuta. It is now a matter of history; we cannot recall the opportunities we failed to fulfill, but we will endeavor to grasp those of the ensuing year, and endeavor to make as much or more advance this year. It was a fine session, the writer was re-elected Moderator and O. D. B. Causey re-elected Clerk.

We had our beloved Corresponding Secretary Rowe and State Sunday School Evangelist Byrd to inspire the messengers with missions and Sunday Schools. The Baptist tramp was here looking after the Baptist Record. S. B. Culpepper looking after Clark Memorial College at Newton.

L. A. Duncan of Lauderdale, and Jephth Parker of Bogie Chitto, two of the five still living of the organizers of the Association. The Baptisms were 248, an increase of 50 per cent, about 25 per cent increase in amount paid visiting ministers, about the same to the orphanage and slight increase in Missions.

It meets at Buckatuna next year. We have secured Brother Byrd to hold Sunday School Institutes for the third Sunday and week before in March, 1909. We petitioned Congress to protect us from the liquor vultures of the licensed States shipping into prohibition States and Judge Buckley to charge the grand jury today that the solicitation by mail for whiskey or any other intoxicating beverages from another State in this State was a violation of the law.

God be praised for such a harmonious and profitable session.

W. H. Patton.

Shubuta, Miss., Sept. 7, 1908.

Election and Predestination.

Elder Odd.

These two doctrines are so closely connected that it is nearly impossible to discuss one without discussing the other to a considerable extent. But they are not the same, in action they are very different. However long we may examine, study and compare two or more things, to ascertain which is best adapted for the use we have in view, there comes a moment when the choice is made. That choice is election and is necessarily an instantaneous act and is complete at once, henceforth the chosen, elected, thing is predestinated by us to the use we chose it for. We propose to put that thing to the use we have chosen it for. That purpose is predestination and may last for years before it is completed. A man may choose a certain piece of land for a field. Before he strikes a blow toward clearing the land, the election is complete, and predestination has begun. He has predestinated that piece of land to make crops on to support his family, and forty years later the predestination of that land to that purpose may be still going on. Every rational human being practices both election and predestination continually and if any person did not practice them, they would be called an idiot and the charge would be true. Moreover, every person recognizes every other person's right to practice them, unless the other person's election and predestination interferes with their own election and predestination. Then you have the cause of all the crimes and wars of earth. But if God, in the management of affairs, practices election and predestination

there is very much grumbling among men. They are not willing that he should exercise the same right they claim for themselves. But if God chooses to elect and predestinate to eternal salvation whomsoever he will, and save them, then you hear a terrible complaint. They say, "If that doctrine is true, God is partial, he is unjust, one man has as much right to be saved as another, it is a horrible doctrine." Therefore it is not true. Not testing the doctrine by the word of God, the infallible standard, but by their own notions. No pope ever made a bolder or more baseless claim of infallibility, though they are unconscious of it. If they were I think I would not waste time with them. First, let us look at their charge of injustice. 1st. Man by sinning, lost all rights which he had by creation and former obedience to God and acquired one right which he did not have before. That is the right to eternal damnation, just that, nothing more, nothing less is what he has a right to now. Is it unjust to give a man just what he has earned, neither more nor less? No man will dare say it is. Then away goes your charge of injustice unless you base it on his saving any and say that he is horribly unjust to save any.

But when the Son of God took the place before the broken law of those the Father gave him and voluntarily suffered the penalty of that law to its utmost limit where is the ground for charging God with injustice in saving those for whom Christ died? There is none. If any one for whom Christ died is not saved then there will be ground for the charge of injustice, but not injustice to man, but to his own Son. But that can never be. As to why God elects and predestinates one man to salvation or to any particular work and not another he has not revealed, and is under no obligation to reveal to any one. That is his business, and it is idle, unprofitable and sinful to waste time speculating about it. God chose and predestinated Isaiah to be a prophet, Aaron a priest, and Paul and Apostle, Moses to be a prophet, leader and law-giver. Every person is chosen and predestinated to accomplish some particular work. But election and predestination do not save any person or force any one to do any work. God so orders the events of this world, and directs the minds of men so that they do what they were predestinated to do of their own choice. In Isaiah 45th chapter God announces his election and predestination of Cyrus to do a certain work more than a hundred years before Cyrus was born. Read most of that chapter in connection with what I have written on the point immediately before us. Prayerful, honest, study of that chapter will teach you more of God's method of accomplishing his purposes than I can. If God elects and predestinates one to salvation and saves that one, and does not another has he wronged that unsaved one? Not at all. Saving the saved one did not change the condition or character of the unsaved one in any way, for better or worse. Election and predestination to eternal salvation concerns only the saved, and has nothing whatever to do with those eternally lost. But, says some person, "One has as much right to be saved as another." That is not true, because no human being has any right to be saved and that proposition teaches that all persons have some right to salvation though no person can tell how or what it is, or how they came by it, for the very good reason that no such right exists. If God elects a part of the human

race to salvation that does not carry with it the reprobation of the non-elect. What is reprobating? Simply rejecting, and even God himself cannot reject that which is not offered and no unregenerate sinner ever has or ever will or ever can offer himself to God because he is dead. (See John 5:25; Eph. 2:1,5). Let us now quote a few passages bearing on the subject:

Jeremiah 1:5, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations." Can election and predestination to a particular work be more clearly and strongly stated than this? I think not. Romans 8:28-29, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." If this passage does not teach that God predestinates persons to eternal salvation then after seventy-five years use of the English language I just know nothing about it, nor whether it has any meaning or not. If he foreknew them, and predestinated them, he must also have chosen them for there was none else to do it, and election necessarily goes before predestination. 2 Thess. 2:13, "But we are bound to give thanks always to God for you brethren because of the Lord because God hath from the beginning chosen you to salvation through sanctification of the spirit, and belief of the truth." Comment on this passage is needless. It is so plain that it has withstood all the battering of Arminian haters of the doctrine of election and predestination for ages, and not a mark has been made on it.

If any one is saved, God must do it, for there is no one else in the universe who can. There is no limit to his power, wisdom or knowledge, hence he does nothing without purposing to do it, accidentally as man would term it. He does nothing without choosing to do it. That choice is election and that purpose is predestination. Many people object bitterly to the claim that only a definite number will be saved. If any are saved, it certainly will be a number, and if they can find an indefinite number let them do it. I cannot find it for them.

I do not pretend, and did not intend in this essay to exhaust the subject, but only to excite others to study. What a man works out himself will stay with him longer and do him more good than what another teaches him.

"Stump Bridge."

Having kept up a monthly Sunday afternoon appointment at "Stump Bridge" or Beulah Church, I have lately held a very successful meeting. This is a sort of independent mission point, support having been cut off from the board because it was given up as a hopeless case.

I found the little church discouraged and scattered, but a few still praying and looking for a revival. We succeeded in getting the people together in large numbers, and I found a field white already unto the harvest. The Lord met with us with power, revived the sleeping church and saved a number of precious souls. 13 were added to the church, 9 of them by baptism. There ought to be a continual harvest. The people made me a free will offering of \$20.

T. R. Paden.

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The Central Association.

This old body met with the Clinton Baptist
Church at 10 a. m., on September 9th.
The organization was effected by electing
W. F. Yarbrough Moderator, J. S. Riser,
Clerk, and T. T. Ratliff, Treasurer. This was
the 63rd session of this body. The old
officers were re-elected. When the Central
Association sees a good thing it knows it.
Moderator Yarbrough is a wise and just
presiding officer, courteous and intelligent
in all his dealings; and we are free to say
that no association has a better clerk than
Brother Riser. He made a very close run
for the Secretaryship of our late State Con-
vention, and would have made a fine officer
for this body.

It can truthfully be said that the first day
was one of solid work which cannot fail or
fine freetage. Sustentation, Sunday Schools,
Temperance and Publications were discussed
in a very practical and sensible way, the
last named receiving the most satisfactory
attention we have ever seen given it. We
expect some very satisfactory results from
this day's work in the near future. In the
absence of Rev. Chas. L. Lewis, the ap-
pointed to preach the associational sermon,
and his alternate, Rev. S. G. Cooper, Rev.
H. F. Spradley was appointed to preach the
sermon which was done in his own master-
ful way at 7:30 p. m., of the first day on
the subject of Imputation. The presenta-
tion showed close, critical study of this
great bible theme.

The second day of the association was one
full of solid work for the kingdom. The
great question of missions occupied a large

THE BAPTIST RECORD.

Thursday, September 17, 1908.

part of the day and we feel assured that
much good was done along mission lines.
The college and ministerial education re-
ceived a good share of attention. Several
strong speeches being made.

The attendance was the best we have
seen at the Central Association and the in-
terest at high-tide.

There are now 39 churches in this body.
Three of these were not represented, one
was re-instated and four were received into
the body. In some respects the Central is
ahead among the associations in the State,
but yet there is much work needing to be
done within its bounds.

Brother Yarbrough made an exception-
ally efficient moderator, and the clerk was
of the best.

The next meeting of the body will be
held with the Yazoo City Baptist Church in
next September.

The ladies had a very satisfactory meet-
ing during the association. The attendance
was good and the exercises very helpful.

In company with Mrs. Bailey and Brother
W. F. Yarbrough, we were delightfully
entertained in the home of Dr. and Mrs.
Johnson.

Let everybody remember that Mississip-
pi College opens Wednesday, Sept. 30th. A
fine attendance is expected. Hillman Col-
lege opens one week earlier, Sept. 23rd.

We learn from the daily papers that Rev.
J. R. Barnett was painfully injured in the
wreck near Clarksdale on the 14th inst.
We hope he is not seriously hurt, and that
he will soon be well again.

It has been determined by the manage-
ment of the Golden Age to remove its office
of publication to Fort Worth, Texas, contin-
uing still an office at Atlanta. We wish for
the paper a useful career.

The church at Magnolia asked Brother
Thigpen to withdraw his resignation, and
our information is that he did so, and will
remain with the church. We have no bet-
ter men among us than Brother Thigpen.

Deacon J. M. Derrick of the First
Church, Jackson, has been elected superin-
tendent of the Masonic Orphanage, located
at Meridian, and enters upon the work at
once. We commend him to the Meridian
Baptist brotherhood.

The Duck Hill Church elected Brother
Luther Dunn and ordained Brethren Wray,
Parker and Embrey all to serve as deacons.
Brother Cooper preached a fine ordination
sermon.

We have received a copy of the Fourth
Annual of the Henry Phipps Institute for
the study, treatment and prevention of tu-
berculosis. It is really a large volume con-
taining 430 large pages. It is packed full
of information and suggestions of great
value to the human race.

Our returned missionary, Rev. T. F. Mc-
Crae, after spending the summer months
in Canada, returns to Mississippi, locating
in Clinton for the winter. He expects to
visit quite a number of Mississippi churches
in the interest of his work. His health has
been much improved by his stay in Canada.

Rev. J. P. Harrington has been appointed
by the Convention Board as evangelist, and

is now ready for work. Those wishing his
services can address him at Vicksburg, un-
til further notice. Brother Harrington has
been very successful in evangelistic work,
and will do good service anywhere.

Caleb is a great encouragement to the or-
dinary Christian. He had no exceptional
abilities, but he kept right along obeying
God and doing right the best he could. And
he had the extraordinary honor of being
the only man of the Hebrews who was over
twenty years old when they left Egypt
who entered the land of Canaan.

Pastor W. P. Price of the Second Church,
has just closed a meeting of two weeks du-
ration which proved very helpful to his
church. He and the other preachers of the
city did the preaching. There were 19 ac-
cessions to the church, 7 of whom were by
baptism. There were only 14 out of a mem-
bership of 329, who did not attend some of
the services.

In Wales, a Miss Gee awards five medals
annually to the five oldest members of the
Bible schools, says the Canadian Baptist.
This year the awards were these: Catha-
rine Jones, ninety-eight, in the Bible school
ninety-five years; Jane Jones, nine-
tyone, in the Bible school eighty-five years;
Richard Williams, eighty-eight, in the Bible
school eighty-five years; Hugh Jones eighty-
nine, in the Bible school eighty-five
years.

Rev. Wm. J. Williams, whose residence
is at Hazlehurst, is now sufficiently strong
to accept pastoral work. For several years,
on account of the condition of his late
wife's health, he has not been in a position
to accept the responsibilities of a large pas-
torate. Since God has relieved her from
all suffering by taking her home with him,
Brother Williams desires to give the re-
mainder of his life in preaching the Word.
Brother Williams is above the average as
a preacher.

Rev. W. E. Farr has given up his pastorate
at Bogue Chitto and other places to enter
the seminary. Rev. M. J. Derrick has been
called to succeed him. We do not know
whether he will accept or not. The Bogue
Chitto church made Brother Farr a fare-
well offering of \$100, as an expression of its
appreciation of his services. We regret to
lose Brother Farr from our active working
force, but hope we shall soon have him
back.

On last Lord's day at Florence, Brother
Wayne Alliston, a nephew of Brother
Wayne Sutton was publicly set apart to
the full work of the gospel ministry. He
is a young man of promise, and will enter
Mississippi College at the forthcoming
opening. The presbytery comprised Ot-
to Bamber, Wayne Sutton and T. J. Bailey.
Brother Bamber preached the ordination
sermon, T. J. Bailey conducting the exami-
nation and Wayne Sutton made ordination
prayer.

Three Scholarships.

The Baptist Record owns three scholar-
ships in Business Colleges. One in Harris
Business University, Jackson, one in the
Queen City Business College, Meridian, and
one in Hattiesburg Business College. Any-
one contemplating entering a business col-

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lege at any one of these places would do
well to write The Baptist Record, Jackson,
Miss., for prices and terms.

Captain William P. Robinson of Dan-
ville, Va., who for thirty years has been a
leader in the Republican party at Danville,
and is the presidential elector for the fifth
district came out in a letter today repudi-
ating Taft, and announcing his intention of
supporting Bryan.

Captain Robinson gives as his reason for
leaving the party that Taft is a Unitarian.
He says, "all the money in the world could
not induce me to vote for a man for presi-
dent who does not believe in Jesus Christ." He
speaks of Bryan being a Christian gen-
tleman, and appeals to all Christians to sup-
port the Commoner.

Closing his address on "The Catholic
Church in the Philippines," Secretary Taft
said:

"The Roman Church in the Philippines is
in a deplorable condition from a property
and financial standpoint. Its losses during
the revolutionary war were very heavy.
The deprivation of its priests by the circum-
stances which I have referred to interfered
greatly with its usefulness and influence.
This is a most unfortunate matter for the
islands viewed from a purely governmental
standpoint. The Roman Catholic church
must always be the most important influ-
ence for the uplifting of the Filipino peo-
ple, and its prosperity will always make for
the good of the Filipino people. As a non-
Catholic, I sincerely believe it will be of
much advantage to the islands as a whole
to have the Roman Catholic Church restor-
ed to a condition of prosperity."

Let those of us who have eyes, see the
logical results of Mr. Taft's doctrine.

Resolutions.

The following resolutions were adopted
by the Chickasaw Association covering
the territory from Enterprise to State Line,
Mississippi, on the M. and O. Railroad and
contiguous thereto, having a constituency
of 2,400 members, by a unanimous vote on
September 5th, 1908, requesting that it be
published in the Baptist Record, request-
ing all other Associations to pass a similar
resolution:

Resolved, That this the Chickasaw
Baptist Association have the Moderator and
Clerk send to each United States Senator
and Congressman of Mississippi at Wash-
ington, D. C., our petition asking that they
give their hearty support to any bill which
shall make all intoxicants shipped from other
States subject to the laws and regula-
tions of such prohibition states immediately
upon passing into their territory.

W. H. Patton, Moderator.
O. D. B. Causey, Clerk.

Field Notes.

A recent trip over the G. and S. I. Rail-
road embracing Mt. Olive, Collins, Hatties-
burg, Wiggins and Gulfport was greatly en-
joyed by this scribe. All the pastors along
the route were found busy and hopeful.
The outlook is indeed encouraging.

Pastor Tull was taking an outing on the
coast, wife and children accompanying him.
Pastor Grace and wife are taking their
vacation among friends at Macon, Miss.

On the L. and N. from Gulfport to Mo-
bile the outlook is also encouraging.
Failed to meet Brethren Bowen and Ro-

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per, but had good reports from their fields.
Morris at Moss Point and Wilson at
Seranton, the work well in hand, and they
rejoice that their "labors are not in vain
in the Lord."

O. M. Lucas.

News in the Circle. Martin Ball.

Pastor A. C. Mason recently closed a
splendid meeting at Slate Springs. 17 ad-
ditions to the church. The pastor did all
the preaching, except that done by the
members.

Pastor John Mitchell has held a splendid
meeting at Bellfontaine—16 additions. He
was aided by Rev. W. A. Lusk.

Pastor Cole held a fine meeting with his
Liberty Church, Calhoun County. 15 ad-
ditions. He was assisted by Brother Moody.

At Pleasant Hill, Calhoun county, Pastor
Jim McPhail held a splendid meeting. The
pastor did the preaching. Several ad-
ditions.

Pastor J. H. Dorrah has had a fine meet-
ing at Saboula. The church was greatly
revived and many found the Lord.

At New Hope, near Slate Springs, Pas-
tor Mason was assisted in a good meeting,
by Rev. John Mitchell. There were baptized.

A good meeting was held at Bethel—
Calhoun county, Rev. Albert Burns, pastor.
He was aided by Rev. J. W. Lee of Bates-
ville. 5 additions by baptism.

Pastor Martin Ball is aiding Rev. A. C.
Mason this week at Pleasant Grove, Gren-
ada county. At this writing quite an in-
terest has been manifested and several have
professed faith in Christ.

Pastor Gabriel Martin held a good meet-
ing at Providence, Grenada county. The
church was much revived.

Pastor Mahaffy held a meeting recently
at Enon, Grenada county. Five additions
—three by baptism.

Pastor W. W. Muirhead organized at Mc-
Carley last Sunday. He was aided by Rev.
Ezell Hughes. They will proceed to build
a house at once.

Rev. Fleetwood Ball is this week in a
meeting at Alams, Tenn. There have been
a large number of conversions. Rev. Andy
Potter of Paris, Tenn., is the efficient pas-
tor.

The 41st Avenue Church, Meridian, has
called Pastor J. B. Juin of Prentiss. It is
thought he will accept.

A new church was recently organized in
Talpa, as the result of a meeting held by
Pastor W. B. Holland. 67 members went
into the organization, a building lot was
purchased and \$2,000 raised to build a
house.

Dr. B. R. Womack has resigned the pres-
idency of Oklahoma State Baptist College.
Failing health was the cause of this action.

Rev. F. E. Smith, a graduate of the college,
was made chairman of the faculty.

Pastor C. D. Owen rejected the call to
the pastorate of the First Church, Ennis,
Texas, because the church is opposed to
the convention work. The salary was fine,
the congregations large, but he could not
remain longer in opposition to the Con-
vention and its work.

Rev. Geo. W. Shepherd has resigned the
work at Richmond, Ky., to accept work as
State Evangelist of the State Mission Board.

Brother L. C. Hylbert was recently or-
dained to the full work of the ministry by
the Richwood Church, W. Va.

At Laurel Fork, Va., recently a meeting
was held by Rev. N. W. Phillips in which a
church was organized of 40 members and
23 baptized into the fellowship of the new
church.

Pastor G. A. Ogle closed a meeting at
New Middleton, Tenn., last week in which
there were 100 conversions—71 baptized,
which the pastor did in 33 minutes.

President Mullins of the Seminary at
Louisville, stated at the Long Run Asso-
ciation, Kentucky, that "he and the faculty
of the Seminary are in favor of regular
baptism and are opposed to the reception
of 'alien immersion'." Their advice, if
asked, would be that the churches do not
receive alien immersion.

Dr. W. O. Carver of the Seminary, Lou-
isville, has resigned the Salem Church,
near Louisville, and the church has called
Rev. W. H. Moody, who supplied while Dr.
Carver was traveling.

The Crescent Hill Church, Louisville, Ky.,
has called Rev. J. F. Griffith, of Spencer,
Ind. He will begin work October 1st.

DeQuincey Church, Florida, has called
Rev. T. D. Bush, who goes at once to the
work.

Dr. A. S. Pettie, Mayfield, Ky., has ac-
cepted the pressing call to the Palm Avenue
Church, Tampa, Fla. The church is happy
over the union, and it may well be for there
are few pastors and preachers who exceed
Dr. Pettie.

Rev. T. J. Porter of Roanoke, Ala., re-
cently aided Pastor O. T. Moncrief of Tal-
lapoosa, Ga., in a splendid meeting which
resulted in 98 additions to the church.

Dr. A. C. Davidson has resigned at Mur-
freesboro, Tenn., and accepted the call to
Covington, Ky.

Pastor J. J. Sparks reports a great meet-
ing at Bishop, Miss. 55 additions—52 by
baptism—2 by letter and 1 restored.

Evangelist L. D. Summers has been cal-
led to the care of the West Paris Church,
Paris, Tenn. He has not yet signified his
acceptance.

The North Edgefield Church, Nashville,
Tenn., has called Rev. Clay I. Henderson
of Auburn, Ala. He has been supplying the
N. Edgefield Church for sometime. He
now continues the work as pastor.

A Point of Order.

And I think a point of order is well taken when it is the line of sanity and safety. Once upon a time a worthy Baptist preacher wrote the well-known Dr. John A. Broadus asking him what would be his course should a Baptist church of which he was pastor, receive a person with only alien immersion into its fellowship, and as I now remember, the Doctor's answer was after this fashion: I would oppose the reception of such person with as strong arguments as I was capable, adding whatever of influence and persuasion that I was capable and in earnest protest, if then they should persist in the reception of the person into their membership, I would submit to the fiat of the church and continue in its pastorate. They wished me to do so. Now this was considered to be very liberal and conservative by many brethren, and so the matter seemed to rest. But soon after this delivrance another Baptist preacher quite as worthy as the one who pronounced the question to Dr. Broadus, wrote him on this wise: You have answered as to what you would do in the event of your church receiving a person with only alien immersion over your argument, persuasion and protest, and that you would submit and continue as their pastor. Now, will you tell us what you would do if the same church further on should propose to ordain that same man to the gospel ministry? I am sorry to say that Dr. Broadus did not answer for I am sure it would have had as much influence in the controversy as did his first answer. Why he did not, the questioner never knew. It was probably not because he did not receive the letter containing the question for it would have been returned to the writer as per counter direction. The solution in the mind of the enquirer lay among one of two lines, either the Doctor thought the question too trivial for him to notice and respectfully answer, or a thing very uncommon for him who was the very personification of the Christian gentleman, or it was too much for his sense of propriety for him to attempt to answer. Now my own opinion is that Dr. Broadus would not have at all, or in any sense approved or sanctioned the ordination to the ministry of any one who had only alien immersion for his baptism.

It came in for me to say that I think the crux of this question at any time is unfortunatly but at this time it is little short of a real mine to the denominational interests. This is the way many see it, and I confess to a like view.

The Seminary has lately pulled through and over a very rough road into something like smooth travel, and does not need another "rough house." Then, there is already a strong competition in the West and Southwest which bids more of conciliation than of propagation for the best interests of the Southern Baptist Theological Seminary. They are so rich and strong that they fear nothing, but some other of the people don't. Then the institution is just now ready to get before the denomination for an additional endowment of the hundred million yet asked for, that of \$600,000 and if worst would require an exhaustive draft of our material resources to effect such a thing. It is now. But some of the promoters have been hit in their teeth, and may feel strong and heroic enough to do it all themselves.

We shall see what we shall see. But one thing we have not forgotten, and that is

that earnest, even, pathetic, plea that was made at the Southern Baptist Convention at Hot Springs for the privilege of getting at the churches for the benefit of the Seminary. The brethren who have these great interests in charge ought not to forget that the people from whom all the money they want are in those churches, and that not far from a majority lot of them have no sympathy for either alien baptisms or alien ordinations. The Southern Baptist Theological Seminary to the contrary notwithstanding. We deprecate any discussion that is to be provoked by the late unfortunate, and to our mind uncalled for action of some of the Seminary leaders. With the large number of churches and pastors in the city of Louisville, it would seem that the Seminary teachers could easily keep out of any doubtful and compromising conditions if they really desired to do so.

These Seminary men may not yet have sufficiently magnified their office as to feel that they are looked upon in some sense, and may be in some cases in a large sense as the leaders of theological thought and denominational procedure, and if they are averse to such a rating they would do well not simply to disclaim it, but to be careful not to put themselves in such suspicious attitudes as to create the suspicion and to justify such designation, especially when there is no possible necessity for any such exposure.

With sentiments of loyalty to all of our denominational standards and efficiencies. I am as always at the old stand.

J. A. H.

A Sermon by Rev. H. L. Weeks.

1. I recently had the pleasure of hearing one of my fellow preachers preach—I don't get the privilege often. I was impressed with a fact from the pew, with which I believe you have been impressed, and that is: How often the pulpit is found discussing dead issues. How often it is found marshaling its argument to prove a fact that no one disputes any way, and whipping itself into fury—not to say eloquence over that which is of such little vital concern.

2. I covet for myself and for my church the practical—the vital, for I am well persuaded that at this year of grace amid our highly complex life, there are great questions of real interest, of vital importance, on which mighty emphasis should be laid by the church—questions whose importance demand a fearless and calm discussion—questions of such importance that correct answer to them can not be other than vital in human life and destiny.

3. Again, it is a conspicuous student of history who has not perceived the paramount importance of the church and its voice in solving the problems of an advancing civilization. Indeed it seems to many that the church has been determinative in our entire social structure and that all questions are at last analysis, moral, indeed religious questions.

So we shall make no apology for the pulpit addressing itself to the issues of the day. It is the very business of the pulpit to do so. It is the church's to say: "nothing of concern to man, can be foreign to me." It is the function of the minister, I maintain, to see beneath the surface in human affairs, and to understand the spiritual and ethical in all these matters of every day life, and it should be his to guide the people into a true preception of these deeper eth-

ical and spiritual realities that underlie all life and all activity.

I would call your attention to the splendid Biblical precedent for this conception of the minister and his function; you know the old prophets, those mighty old visionists of God's—who gave Israel her glory and her proud distinction, oh these, seers were men who brought the reality of God to the consideration of men! They peered through every event and saw its spiritual implication and realities, they were the commissioned of God to tell men of the presence of Jehovah and his claim. I for one believe we stand in mighty need of precisely that thing today.

I have chosen for my theme this morning the subject, "The Issue of Today," and I did so because I think we are prone to misjudge this issue of paramount importance in our daily life. Our political parties hunt up "issues" as they call them to win the people and show reason for the parties existence, and I think the pulpit would do well to do the same.

Now what I regard the present day issue and the one worth discussing above all others is this:

"Shall God rule." I think our political parties are trying to get up an issue over this question: "Shall the People Rule." I presume if either party succeeds in convincing the country that it is the champion of that idea, that party will win.

I believe, my brethren, that the church which becomes the champion of the idea that God shall rule, is the church that will triumph in this mighty struggle whose issues are now on, this struggle that has as its slogan: "Shall the Church Live."

Let me say first of all that now-a-days we are dangerously near losing that vital consciousness of God and his claims on our life that is at the basis of all that is highest, holiest and most heroic in our characters, our nation, our church, our civilization.

1. There can be no age of heroism and devotion when men come for nothing beyond themselves. There can be no epochs of sustained exaltation, in character and in civilization, when men have no motives stronger than selfish aggrandizement.

There can be nothing divine and sacred in a life that ends with the material things that but gratify and satiate the eyes and the senses.

Oh my brethren, when men could say: "God wills it" then to do and to dare because sublime—then it was, that our forefathers counted not their lives precious, if laying them down, they could bequeath to their posterity—to the world—some priceless lesson of faith in God, some eternal boon of truth from God, some inspiring devotion that exalted God as Lord and Master. This "shibboleth" of valor and glory "God Wills It" has been the power and impulse that has made men achieve the best in every realm of activity.

A sense of God and his presence and his divine call has nerved the arm and inspired the soul of God's heroes who have won for humanity and civilization its every boon. What other motive than this reached into the wilderness and took a Moses and made him the mighty emancipator and inspired his soul until God could use him to give the world its code of law that lies at the foundation of every civil structure that has been worthy and enduring for 40 centuries it is God's will caused our forefathers of the dark ages to refuse to bow their knee to

superstition and idolatry and dedicate the faith by their blood, and thus hasten the dawning of reformation day?

Oh time fails me to tell the story of a title of all that our God has wrought through this most blessed of all inspiration. The inspiration to do and dare, because God wills it.

It is ours to call Humanity back to this blessed fact that humanity reigns.

1. But I want you to see NOW HOW PRACTICAL ALL THIS IS.

1. Here are the clashing interests between the various elements in our social life. The laboring man is declaring that he isn't getting a fair share of the returns from his toil, and blames the man who owns the tool. Here is the man who owns the tool or the manufactory, and he is blaming the inefficiency and arrogance of labor, etc. Both of their claims are arrayed versus each other, and the strife is long and fierce.

Because, forsooth, the church does not seem interested in this strife, both parties are disposed to blame the church, and I dare say the church is to blame.

2. Here is that insidious evil that is attacking the very foundation of our civilization, our nation and our church, described as the easy divorce methods of our present day life.

It is no undue pessimism that sees here a menace of superlative danger.

4. Here is that other, and possibly no less evil, of disregard to sacred things, that threatens to lessen our grip of faith on this "Book of God" the Bible, and cause us to pervert our Sabbath into a day of frivolity and excess. Alas! how many and dire are the evils we can see as in grim array they oppose our way to things divine and worthy!

5. But thank God we have at our disposal the means to overcome them all, and I propose to you my friend, to you my church this slogan as expressive of the might of this means: "God Shall Rule."

(1). Why let us take these glorious principles of brotherly love taught by Christ and interpreted by the Holy Spirit dwelling in a regenerated soul, and we have the solution of every labor and capital problem that ever presented itself to the empidy and passions of a people. Let God reign in human souls and the internecine strife is ended that way instant.

(2). Let the people yield themselves to the light of God's rule in their lives and the nameless evils that eat as a cancer on the vitals of the home, will perish forever before the glory of its ray.

(3). Give men a sense of God's authority over their lives and we have at once put in to his very soul a quality that redness to a minimum the seductive power of the things of this world that gratify but the eyes and the senses. We have instantly awakened the possibility for great devotion and great reverence.

Conclusion.

The issue of the day is: "Shall God Rule."—and I call on you my brethren of the church, my friends, who love the right, to take this slogan: "In our lives, in our nation, God shall rule."

Let us call the age back to its consciousness of God, back to its sense of the Divine back to its recognition of Him whose right it is to reign.

Say not this is an iridescent dream. It is the verity of God.

I heard Dr. Lorimer say, that one night when a great manufacturer knelt in prayer and lead to Christ a poor laborer, in Tre-

mont Temple: "There is the solution of our problem between these men." When men shall surrender to God, then we can give real meaning to our inspiring song:

"Our father's God to thee, author of liberty,
To thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
GREAT GOD OUR KING.

Duck Hill.

Commencing the last Sunday in September, Duck Hill Baptists listened to the faithful preaching of Brother S. G. Cooper of Canton, who preaches the gospel in great clearness and sweetness. Believers were much enlightened and revived; and sinners converted unto Christ. Baptism will take place second Sunday afternoon.

Pastor.

Sontag.

Dear Record:

The Smith's Ferry Baptist Church was organized last April with 12 members, 4 males and 7 females, and we held a six days' meeting there beginning the third Sunday in August, with Brother C. H. Mize of Sumrall, to do the preaching after Sunday.

Received 11 by baptism and 5 by letter, 16 in all, so the membership was a little more than doubled. Smith's Ferry is at the junction of the Gulf and Ship Island and Mississippi Central Railroads, and will sometime be a good town, but at present, it is a very small place, and the church needs help to build a house which is needed very badly.

Another good meeting at Shiloh began Saturday before the 4th Sunday in August, Brother H. C. Roberts of Silver Creek doing the preaching, lasted a week. Received about 40 additions, 25 for baptism.

To God be all the glory.

J. M. Sammons,

Pastor.

Successful Work.

The Lord has very graciously blessed the churches with which it was my pleasure to labor this summer. I began with Leaf River Church, where Bishop Parker of St. Charles, lauds and leads the flock of God. We closed Friday morning at the water. Result: 2 for baptisms and 3 by letter, and a happy church made stronger.

Then with Rev. R. T. Reiland and grand old Pleasant Hill Church near Canchatta in Newton county we held forth the word of life from Sunday until Friday, leaving a happy church and pastor with 12 newly baptized and some others added by letter.

Thanks to Honewell in Scott county with Rev. R. T. Wallace another venue bison of great promise. The church here is weak and the congregation small. There were 4 or 5 additions and much good accomplished.

Next was with old Shannon church in Jones county where the only and consecrated L. D. Bassett is bison. This meeting was a record-breaker. The pastor had been the meeting on Saturday and I joined him on Sunday. We closed with 65 additions, 45 of whom were baptized.

This closed my summer's work outside my own field which I have mentioned. I was out three and a half weeks, and the aggregate of additions is 95 for

baptism, and about 37 in other ways. I am happy in my Southeast Mississippi work.

T. J. Moore.

Read This.

The following Associations did not report any Sunday Schools in their minutes last year.

Please look on 81st page of State Convention minutes, and see the report of all the Sunday Schools given in the State, and you will find none reported in the Aberdeen, Bay Springs, Boggs Chitto, Calhoun, Choctaw, Harmony, Hopewell, Judson, Kosciusko, Leaf River, Liberty, Louisville, Magee's Creek, Mississippi, Monroe County, Mt. Pisgah, Pearl Valley, Red Creek, Sunflower, Tallahas, Tombigbee and West Judson.

Only one reported in the Carey, and Brother Cooper received no minutes of the Rankin County Association.

Now Brethren, these reports go up as the report from Mississippi to the Southern Baptist Convention. If your Association has already met, and you did not report your schools, please see that your clerk gets this information before he has the minutes printed.

I know that there are many schools in these Associations that failed to report, because I have spent weeks in them at work.

Don't overlook this.

J. E. Byrd.

Notes From Texas.

By W. A. McComb.

I left Kerrville, Texas, with my family on August 20. We had a day in San Antonio, and another in Dallas, and a week at Plano, where wife and I did our first work after marriage and where Catherine, our older little girl, was born.

We found delightful friends in all these places. At Plano I preached on Sunday and in the absence of the pastor performed a marriage ceremony. The week here was one of the most delightful of our lives. Our friends made it so pleasant for us that the week was all too short.

We came to Mineral Wells on Friday, August 28, and have had a week here drinking these health-giving waters.

I ran over to Dallas last Sunday and supplied for Bro. George W. Truett, as he was away on his vacation. It was a great joy to preach to the old First church. The congregations were large and at the two services there were three confessions—all grown young men. One of them joined the church, and the other two said they would come in next Sunday. I hear of great meetings on all sides here in Texas. Here in Mineral Wells Bro. Brittain, the pastor, is engaged in a meeting. His help has not yet come, so this morning he let me preach for him. It was a great joy to preach to him and his good people.

I return to Alexandria to preach next Sunday, September 6. I close there on the fourth Sunday what I regard as the greatest year's work of my life. I go to Birmingham, Ala., for my first meeting under the Home Board, October 1. I earnestly crave the prayers of all my friends for myself and family in this new and larger field of labor.

It is a great joy to see the accounts of the great meetings in Mississippi, and indeed, throughout the South.

Love and good wishes for all the readers of The Baptist Record.

Mineral Wells, Texas.

The Pastor and His Detractors.

By R. v. W. J. Robinson, A. M., Ph.D.

This is not a very pleasant theme to consider. But is far more pleasant to consider than it is to be a pastor and have to deal with unreasonable detractors, or even witness their diabolical conduct. In some respects pastors are the most helpless of all men they scarcely know whom they can really rely on as true friends, or who is dealing treacherously with them. My purpose is not to be so pessimistic; but to simply deal frankly with what is a very live question in many places, with the hope of doing some good by way of encouraging devout laymen, and persecuted pastors. It is also to be hoped that the picture may be so true to life that young persons who are inclined to join churches with the detractors will halt, and at least consider their course seriously. And we do not hope to receive some who are of the good persons, before they are nearly lost to usefulness.

Candor makes me confess that some men are in the ministry and the pastorate who are, for one reason or another unworthy of support. While this is true the number is as near the minimum as we may hope to get it, with so many worthy laymen to act as their henchmen. If our pastor is void of merit he is responsible for moral defects, but the church is responsible for having him as pastor. A smaller per cent of ministers have been convicted of crimes than any other class of men. This sur-

The fact that a man is above reproach in his morals, and a pastor, is no guarantee that he will make no blunders in his administration of affairs or his dealing with his people. The wonder is that with the extensive field of activity he has to cover and his varied responsibilities, he does not blunder more frequently than he does.

Pastors are entitled to every special consideration. They are God's chosen leaders—in a very special sense, God's men. We are forbidden to receive a charge against one, except in the presence of two or more witnesses, and that requires that faithful ministers are worthy of double honor. Their office is the most sacred that God can give to men. They are shepherds to look after the sheep of the Redeemer's pasture; the overseers to look after the Master's workmen, and to defend the interests of his kingdom. Unless they are not to Lord it over God's church, neither are the laymen to hinder him in the discharge of their duties, but rather has rights over the other the pastor has "chiefs," "shepherds," "ministers" surely have the ascendancy over the lay. The very nature of the case makes it so. They are called of God and trained for their special work. That church is to be congratulated that knows and respects the pastor's prerogatives and honors the minister who is pastor of a church.

How are we to deal with the pastor's errors? First of all, consider the nature of his mistakes. In this paper I will divide them somewhat. My classification may not be accurate, neither do I claim infallibility for my judgment in dealing with the question in hand.

If your pastor has fallen into error in morality, or is guilty of questionable conduct in your opinion, first of all, seek divine guidance in course of action, and then see him privately using all your ability to lovingly win him from his error. If

you are the only person who knows his fault, tell no one until you have exhausted all your power to win him to correct living. If you cannot win him alone, tell one or two other discreet brethren, and if you all fail, something more drastic must be done. He should, when found guilty, be deposed from the pastorate, in some cases from the ministry, and in extreme cases excommunicated from the church. Brethren, remember that they who bear the vessels of the Lord are to be clean. (Apply the above principles to the following.)

Much more frequently pastors are accused of errors in judgment. And we all plead guilty, yea thrice guilty. But what active zealous man is not like us very guilty? To be free from errors of judgment, would be nothing less than omniscient, and the wisest man is hardly approximating that. Apply my former suggestions, and then consider who is most likely to be in error, you or your pastor. Be very sincere now lest you fall into the error of presumption, which is a most deplorable condition and one that is hard to escape when once you are well in. Your pastor is a specialist, having spent years in college, preparing for his calling, add to that his years of experience and private study, which his exalted character and unselfish conduct, putting your own intellectual attainments and experiences along with your character and conduct against those, how does the balance stand? Most likely in the pastor's favor to be sure, but not always. Neither laymen nor pastors have a right to be obstinate over mere questions of expediency.

In the third place some pastors, who are excellent men and pastors, are not equal to the peculiar task to which they are called. When such is the case, they should have the grace to resign; if they do not, the church, having made the call, should endure the misfit until the pastor can go without injury to himself and then kindly ask him to resign. This is a very delicate situation and demands most careful handling.

But nevertheless in most churches, there are a few brethren who are always ready to make war on the pastor, and this is the unpleasant part of this theme. Why do they do it? It is usually a personal matter amounting only to an imaginary grievance, but very often the excuse given is only a blind to cover the thing at issue—their characters are bad and the pastor has "stamped on their toes" and of course to confess their grievances would expose their rottenness. Consequently they make you believe another thing is the trouble. Pastors are exceedingly easy men to adjust matters with when you want to do right, hence the honest man seldom has trouble with his pastor. Bad character is the source of all disorder.

The pastor's detractors are usually very ignorant and unreasonable men. They are mentally incapable of taking a broad view of matters or grasping great ethical questions, and being unable to see things from an intelligent standpoint, they want to draw all men into the slime of their ignorance. Having very few facts on which to base an argument they are unreasonable, and incapable of reasoning.

Many of them are grossly deficient in character, both as citizens and Christians. I boldly assert that this charge is true in nineteen cases out of twenty. Simply apply any reasonable test of character and you will be convinced. While they are attacking the pastor and trying to "run him

away," they are themselves covenant breakers and dividers of the church. They will often refuse to accede to any proposition, but to have themselves adjudged as faultless, and the pastor a great sinner. This is "rule or ruin with a vengeance," and Satan is charmed with their conduct. Nothing can be any more diabolical.

There are seldom men who have ever been of any real value to the church. When a man has to be handled carefully lest you upset him, the sooner he is shelved the better. A professed Christian who has to be handled "delicately" has little more that is Christian than his profession. These brethren who are good when they have their way, but cannot bear to be crossed are a curse to the church to which they belong, and a bane to the progress of the kingdom. Some times they will give money, if at the same time they can buy for themselves prestige in the church—a love of humility would be better for them and the church as well. When a man feels that at his death wisdom will die with him, the sooner his funeral is preached, the better tribute can be paid to him. Judas was, in all probability a good business man, but his talent was poorly invested when he set it to caring for "the bag;" and there are men today who serve the church so long as they can make a stepping stone to their selfish ambition, but when they can no longer do that, they are always ready to fight the pastor, always believing he occasioned their downfall. It may be further added that they are usually either "sore heads" or else are rapidly becoming such. When a brother carries his old wounds, he may expect to get them touched. Brave men only hold their antagonists accountable for their wounds, and count all others innocent. Not so with religious "sore-heads."

Their methods of procedure are in keeping with their characters. They are usually as sneaking as Eden's serpent, and often as subtle, if not it is simply because they are unable to be. They appeal to the ignorant, unthinking classes they know to be easily prejudiced, knowing full well that such persons have little to gain or lose, but they can vote and in various ways make themselves obnoxious. To imitate is a choice method with the shrewder classes—word their statements so as to make them susceptible of both a favorable and unfavorable opinion of the pastor, and when talking to injure him, start him with an accent or facial expression. But when faced with their remarks they put on a saintly smile and only meant well and regret being misunderstood.

Their method is nothing short of blackmailing. Failing in all other attempts they try to scatter the congregation and thus break the pastor's influence. Refusing to give the church any support in the God-given work, but ever ready to cast a vote or make a speech when it will cause embarrassment or otherwise give trouble.

If allowed to go on unrestrained, the result is easy to predict. The church's work is hindered because the workers are compelled to guard against both the devil and the members who are detractors. Divisions arise, the pastor is unmercifully burdened and resigns, the detractors feel they have gained a victory and are worse for it, preparing to make the next pastor walk as they saw.

How should such members be dealt with? The answer is clearly given in the Bible. When you see a brother going wrong, ad-

monish him, seek earnestly to correct his error, but rather than have innocent and worthy brethren suffer apply the severest discipline that other wrong doers may fear. Put the peace and harmony of the church, and her worth above any man's or set of men's whims. The church that truly honors her pastor will never lack for a worthy one to honor, and will also be abundantly blessed of the Lord in her work: the reverse will prove true as well.

Morristown, Tenn.

The West Judson Association.

This body met with the Bissell Church September 1-3, 1908. The introductory sermon was preached by Brother J. A. Landers from Eph. 2:8. It was a splendid presentation of the subject of Salvation by Grace.

The body was organized by electing J. A. Landers moderator and D. C. Langston clerk. Every church was represented by letter, and all messengers, except one. The letters showed 547 baptisms during the past year—an average of about 23 to the church. Will any other Association in the State make a better showing? There had been an increase in the contributions to missions over last year of about \$300.

Among the visitors present who added to the interest of the meeting were A. V. Rowe, S. B. Culpepper and B. G. Lowrey.

The spirit of the meeting was fine. Another encouraging feature of the reports of the churches was an increase in Sunday Schools. There are 24 churches in the association. Last year 14 schools were reported. This year 20 were reported. We agreed to report 24 next year if the Lord wills. The body was well cared for—everybody had a good home.

The next association will be at New Harmony, three miles Southwest of Blue Springs, Tuesday, before the first Sunday in September, 1909.

Fraternally,

T. A. J. Beasley.

Dear Record:

My church gave me a vacation in August which was greatly enjoyed, and I spent it in Texas, among my many friends. While there I preached for Brother Gillon and Brother Butler, at Dallas both of these brethren are former Missisippians, and both of them are doing fine work in Texas. The Baptists in Texas are doing great things, but there is a mighty host of them. I enjoyed the kindness of those dear friends there very much.

In my absence, Brother D. I. Pursar, Jr., did the preaching, and did it very acceptably—he has won his way into the hearts of our people. I am delighted with him, and he is doing splendid service in Natchez. I am praying for great things this fall, and we are making preparations for the winter work.

Our work is in splendid condition and we are looking forward for a good meeting of the Association Friday before the first Sunday in October.

On the 20th of this month I am to assist in the ordination at Tuscaloosa, Ala., of the Pursar Brothers. After that event I beg the brotherhood to remember us in your prayers at the throne of grace.

Last July, and the latter part of the month, in company with Brother Pursar we organized a Baptist Church at Fayette,

Miss., and a magnificent body this is! They have gone to work in earnest, and under God and the leadership of Brother Pursar, they will do great things.

Yours in Him,
Jno. A. Held.

From Itta eBna.

Last Sunday was another great day for us. In the afternoon I baptized five in the Yazoo river for our church at Morgan, where Brother L. F. Gregory of Carrollton, assisted us in our meeting. His sermons were of a high order, strong, clear and convincing. We had eight accessions, five for baptism. One joined since then and was baptized and one is waiting that ordination. Morgan is a live church, and is very appreciative and is coming to be one of our half-time churches. I preach to them two afternoons in the month.

Last Sunday night we received three grown people into our church here. One was for baptism. This makes 52 that we have received into our church since coming from the Seminary, and others are to follow soon. A majority of those received have been by baptism. Now I can hear the call for a brick church house. All honor to Him who loved us and gave himself for us.

In good hope,
W. R. Cooper.

Beulah.

I have just closed a good meeting at Beulah. This church is at Polkville, in Smith county. Brother Norman Gunn and myself did the preaching. The church was greatly revived and there were 32 accessions to the church, 21 baptized, 5 restored and 7 by letter. This makes 95 I have baptized this year in my work up to this time.

D. W. Moulder.

Magnolia.

The Magnolia Baptist Church has just closed a two weeks' meeting. Everything was favorable. The weather was all that could be desired. The congregations were large. At several services many were turned away for lack of room. The people listened eagerly. The singing conducted by Brother L. E. Schilling, assisted by his brothers, Percy, Estis and Earnest, was above the average in spiritual power. Pastor W. A. Jordan of Yazoo City, did the preaching. Some men so preach that you may get the truth, but Jordan so preaches that you cannot fail to get the truth. He makes much of the word of God. He exalts the Christ.

His systematic Bible readings from Romans, Corinthians, Galatians and Hebrews were edifying and uplifting. The Holy Spirit was present to make the gospel God's power unto salvation. Believers were greatly revived and there were nineteen (19) added to the church.

To God be all the praise and glory.

J. E. Thigpen.

Sept. 13th. 1908.

Meeting.

A ten days' meeting just closed with Boque Chitto Baptist Church.

On the 5th Sunday Brethren H. H. Webb and James W. Jelks began our meeting. Brother Webb preached the old simple gospel with power, depending abso-

lutely upon the Holy Spirit for results. Brother Jelks is a singer of unusual power.

The results were: Sixteen united with the church, with two other conversions.

May God bless these two brothers, a noble preacher and sweet singer.

Yours for service.

W. E. Farr.

Boque Chitto, Miss., Sept. 8, 1908.

Announcement.

Evangelist Sil Williams will be with the Clarksdale Church in a meeting beginning Oct. 11th. He wants to hold several meetings while in the State. Any one wishing his services will please write to me. First come, first serve. Please pray for the success of our meeting here.

E. D. Solomon.

Hamburg.

We have just closed our meeting here. Our pastor was not permitted to be with us on account of sickness in family.

Rev. E. Gardner preached from Sunday morning until Thursday night to very large and attentive congregations. The meeting was not what we desired and hoped for, but we trust it was not a failure by any means. Brother Gardner did the best preaching of his life, and is held in very high esteem by all the people here of every creed.

Visible results: one by letter, two by baptism. Our hearts are made glad as we read in the Record of the gracious revivals all over the State.

Brother C. L. Lewis was called to the pastorate here but it is not known whether or not he will accept. God bless the Record.

A member.

Fifth Sunday Meeting.

The northern division of Yazoo Association held its district meeting with County Line Church, Brother W. W. Muirhead, pastor.

There were only three of those present whose names appeared on the program, and this made it necessary to do a little substituting. Brother J. I. Thompson was present, and we used him.

Brother Arthur Flake was earnest and full of force in his presentation of the Sunday School work and the "Layman's Obligation to His Church."

The Durant pastor preached the introductory sermon. His name is "Luther." I do not think he is related to Martin Luther, but from all accounts, I think he would ride over as many devils to get to worms as would "Martin." The next meeting will be held with Vaiden Church.

I believe these meetings ought to better attended.

Madison Flowers.

At Holden, Texas, Pastor J. M. Haynes has just closed a splendid meeting. 56 additions—45 by baptism.

The church at Altoona, Fla., has called Rev. R. J. Gorbet of Chattanooga, Tenn. He accepts and will enter the work at once.

Pastor A. P. Moore has been called to the East Chattanooga Church. It is thought he will accept and enter the work at once.

Woman's Work.

Mrs. Julia T. Johnson, Editor.
P. O. Clinton, Miss.
(Direct all communications for
this department to Clinton, Miss.)

Woman's Central Committee.
Mrs. J. A. McQuest, Meridian,
President of Central Committee.
Mrs. W. R. Woods, Meridian,
Miss., Secretary of Central Com-
mittee.
Mrs. W. S. Smith, Meridian,
Miss., President of Sunbeam
Work.
Mrs. Martin Hall, Winona,
President of Young Woman's
Auxiliary.

Officers of Annual Meeting.
Mrs. J. D. Berry, Hazle-
hurst, President; Mrs. Paul
Smith, Meridian, Vice-President;
Mrs. G. W. Rice, Jackson, Re-
cording Secretary.

The article in our last issue
headed, "The High Spirit in Our
Meeting," was prepared by Mrs.
Martin Hall, Editor of Young
Woman's Auxiliary for this
State.

Asheville, N. C., July 24, 1908.
Mrs. R. F. Barton,
Hattiesburg, Miss.

Dear Sister:

Dr. Gray notified me your so-
ciety has \$25 for furnishing a room
in one of our mission schools.
You may send it to Prof. J. I.
Reece, Eldridge, Ala., for the
Boys' Hall. I will acknowl-
edge it suitably. I think it could
not have come in a more oppor-
tune time as we are just finish-
ing up the building and were in
despair about the furniture, and
we hope other societies will fol-
low your good example and re-
lieve me of great anxiety. You
can have no idea how we are
struggling to meet the needs in
this department and when some
society like yours sends a contri-
bution it means more than you
can imagine. God bless our wo-
men.

Bear the gratitude of an over-
worked and anxious laborer to
your society.

Faithfully,
A. E. Brown, Supt.

A Hymn of Comfort.

It singeth low in every heart,
We hear it oft and all,
A song of those who answer not,
However we may call.
They throng the silence of the
breast.
We see them in our yore—
The kind, the true, the brave, the
sweet,
Who walk with us no more.

'Tis hard to take the burden up
Since these have laid it down;
They brightened all the joys of
life.

They softened every frown.
But oh! 'tis good to think of them
When we are troubled sore;
Thanks be to God that such have
been.

Though now with us no more,
More homelike seems the vast
unknown.

Since these have entered there,
To follow them were not so hard,
Wherever they may fare.
They cannot be where God is not.
On any sea or shore;
Whate'er betides, Thy love abides
Our God for evermore.
—John W. Chadwick.

Hattiesburg, Miss., Sept. 2, 1908.
Dear Sister Johnson:
I am so glad of this opportu-
nity to write you.

Our missionary society is mov-
ing along nicely in the Master's
work. We are at present busily
engaged in filling a box full of
nice things for a frontier mission-
ary and family, so they will en-
joy it Thanksgiving.

Some two weeks ago we sent
Brother Grav, Secretary of our
Home Board, \$25 to furnish a
room in one of our mountain
school dormitories, which have
been needing our assistance so
long.

Enclosed you will find a reply
from Brother Brown, Superinten-
dent of Mountain Missions and
Schools, and will ask you to
please publish it in our depart-
ment of the State paper, so that
others may see the great need
and glorious opportunity right
now.

Yours in the work,
Mrs. R. F. Barton,
926 Main street.

Argo Red Salmon will keep for
twenty years, and improves with
age.

Little Hints for Mothers.

Lard is an excellent and han-
dy salve and when mixed with
some other ingredients that are
found in every home, it will make
an ointment that will be effective
as any of the high priced articles.

It is well to keep on hand a mix-
ture of a tablespoonful each of
lard and turpentine. For a cold
in the chest, rub over the lungs
and between the shoulders with
this mixture and cover with flanel.
For sore lips, just rub in
a bit of dry calomel, and if they
are very sore apply a salve of
lard and calomel. To cure hic-
coughs, give a few drops of es-
sence of peppermint in a little
warm water. This will often give
immediate relief.

To remove an obstruction in
the nose, place your finger on the
opposite side of the nose from
which the article is lodged and
blow hard. It saves pain and of-
ten the service of a physician.

Every mother should have on
hand a bottle of boracic acid so-
lution made by adding a heaping

teaspoonful of boracic acid pow-
der to one pint of boiled water.
This solution will be found most
useful as a wash for weak or sore
eyes, ears, mouth and for little
abrasions.

You will find nothing better
for a sore or inflamed eye than
rotten apple, scraped and used as
a poultice over the eye after it
has been carefully bathed with
the solution.

Children's faces and hands
should be bathed every night
with warm water to which a lit-
tle borax has been added, as the
borax softens the water and helps
to keep the skin soft and firm so
it will not chap so easily. Warm
vaseline is the greatest aid in pre-
venting or curing a cold in the
head. In using this warm a lit-
tle of the vaseline in a teaspoon,
and put a few drops into each
nostril at night and rest the head
so it will not run out. Some-
times keep their children almost
free from colds by using this very
simple remedy.

M. A. T.

How to Have a Winter Pasture.

Oregon Winter Vetch is the
best winter pasture, early hay,
soiling and soil-improver plant
ever introduced. It will grow
anywhere anything else will, per-
fectly hardy anywhere, as it or-
iginated in Russia, together with
40 other kinds including hairy
vetch, but is far superior in ev-
ery respect to any other vetch, or
any other legume, and will grow
in cold weather when other feed
is most needed for all kinds of
live stock, in order to save grain
and wait for regular wild or
tame inside or outside, summer
grasses.

Oregon Winter Vetch is a win-
ter pea, about the size of a small
cow pea, tastes like one, is very
rich and weighs the same as cow
peas. It is sown broadcast about
25 lbs. seed to the acre, together
with a small quantity of oats, rye,
barley or wheat or beardless bar-
ley, and can be sown any time
from September to March, sooner
the better. It will make the fin-
est kind of winter pasture, con-
servative estimate 15 to 20 tons
green feed to acre, according to
strength of land, and when out-
side grass comes in the spring,
you can take stock off, and in
plenty of time plant cotton, corn
or any general crop, you can mow
two to four tons finest known
cured hay per acre, equal to
wheat bran as feed by actual an-
alysis, as the hay is full of seed
pods and is a well balanced ra-
tion. It will re-seed itself as the
seeds from the lower, well-mat-
ured pods will pop out when cutting
and lie dormant all summer,
which process is repeated over
and over. It greatly improves
and mellows the soil. If you
wish to get rid of it, simply cut

or turn under before it goes to
seed, but you will always want to
plant more.

We now have proof that there
is about 38,000 lbs. free nitrogen
resting on every acre of land we
own; it is as deep as the atmos-
phere, God's best and entirely
free fertilizer. You can have all
you want of it by planting leg-
umes that will store it in the
soil. Vetch is the best known leg-
ume.

For Fall Housekeeping.

No better tableware than
1847 Rogers' Silver at un-
der prices. Our prices are
lower than others charge
you for the same quality.

6 Teaspoons\$1.25
6 Tablespoons 2.50
6 Table Knives 2.50
6 Fruit Knives 1.75
6 Coffee Knives 1.25
Child's Set 3 pieces 1.25
Soup Ladle 3.50

Our handsome new gift
catalogue just ready, ask for it.

C. L. Ruffin & Son
JEWELERS OPTICIANS
15 Dexter Ave. Montgomery, Ala.

or turn under before it goes to
seed, but you will always want to
plant more.

We now have proof that there
is about 38,000 lbs. free nitrogen
resting on every acre of land we
own; it is as deep as the atmos-
phere, God's best and entirely
free fertilizer. You can have all
you want of it by planting leg-
umes that will store it in the
soil. Vetch is the best known leg-
ume.

I am no seed man, nor am I in
the very remotest way interested
in any but know a good firm who
make a specialty of O-W Vetch
only and have distributing points
all over the country, who will
sell reliable vetch seed at low
price, who will send you free cuts
and samples of vetch seeds and
hay, and will send them your ad-
dress if you will send me a card.

Vetch and Japan clover or Ber-
muda go fine together, as one
grows in cool weather and the
others in hot. I have no axe to
grind by this article save to do
good. I have thousands of acres
of land, have been planter and
merchant here over a quarter of
a century and am not in need.

Take my advice and plant
vetch and raise more stock which
now commands, and always will
if of good quality, a good price.
I have a great deal of vetch plant-
ed, and plant more every year. I
am sending this article to some
leading papers, but any paper
which is friendly toward planters
may copy.

I get so many inquiries from a
few articles I write about vetch
I cannot write a personal letter
to each, hence this article in some
of the leading papers.

Respectfully yours,
John T. Prude,
Box 75, Cook, DeSoto Parish,
La., Aug. 21, 1908.

**TO DRIVE OUT MALARIA
AND BUILD UP THE SYSTEM.**
Take the Old Standard GROVE'S
TASTELESS CHILL TONIC. You
know what you are taking. The form
ula is plainly printed on every bottle,
showing it is simply Quinine and Iron
in a tasteless form, and the most effec-
tual form. For grown people and child-
ren. 50c.

Time and Place of Meetings of Associations.

Mount Pispan—Ebenezer
Church, Newton County, Satur-
day, September 19.
Calhoun—Spring Creek
Church, 1 mile northwest of
Banner; Wednesday, Septem-
ber 23.
Lauderdale—Goodwater
Church, Thursday, September
24.
Union—Whiteoak Church, 3
miles east of Carpenter, Y. & M.
V. Railroad, Thursday, Septem-
ber 24.
Rankin County—Laesburg.
September 29, 12 miles north of
Pelahatchie.

Yazoo—Kilmichael, Southern
Railway, Thursday, October 1.
Lawrence County—Prentiss,
Friday, October 2.

Louisville—Antioch—11 miles
north of Louisville, Saturday,
October 3.

Carey—Wall Street Church,
Natchez, Saturday, October 3.

Chester—Mt. Moriah Church,
5 miles northwest of Weir, Aber-
deen, branch I. C. Railroad, Octo-
ber 3.

Liberty—Pleasant Grove
Church, Saturday, October 3.

Oktibbeha—Fellowship
Church, Lauderdale County,
Tuesday, October 6.

Yalobusha—Charleston, Wed-
nesday, October 7.

Pearl Leaf—Bassfield Church,
Wednesday, October 7.

New Liberty—Concord, 6 miles
west of Mize, Wednesday, Octo-
ber 7.

Mississippi—Mount Pleasant,
Amite county, 12 miles north-
west of Liberty, Thursday, Octo-
ber 8.

Pearl Valley—Oak, Grove
Church, 13 miles northwest of
Philadelphia, Saturday, October
10.

Deer Creek—Shaw, Tuesday,
October 13.

Aberdeen—Houlka, M. J. &
K. C. Railroad, Tuesday, Octo-
ber 13.

Coldwater—Sardis, I. C. Rail-
road, Wednesday, October 14.

Magee's Creek—Centerville
Church, Pike County, 5 miles
southwest of Tylertown, Wednes-
day, October 14.

Hopewell—Hillsboro Church,
Wednesday, October 14.

Lincoln County—Topisaw, Fri-
day, October 16.

Kosciusko—McCool, Aberdeen
branch, I. C. Railroad, Friday,
October 16.

Leaf River—Pleasant Hill,
Green county, nine miles north-
east of McLain, October 17.

Choctaw—Center Ridge
Church, Kemper county, Satur-
day, October 17.

Timbigbee—Shiloh, Poplar
Springs, Itawamba, Saturday,
October 17.

Trinity—Mantee, M. J. & K. C.
Railroad, Wednesday, October
21.

Bogue Chitto—South McComb
Church, McComb, October 22.

Monroe County—New Prospect
Church, Monroe County, Friday,
Oct. 23.

Harmony—Walnut Grove, 20
miles north of Forest, A. & V.
Railroad, Friday, October 23.

Red Creek—Hickory Springs
Church, 9 miles east of Poplar-
ville, Saturday, September 26.

Lebanon—Emmanuel Church,
Hattiesburg, Wednesday, Octo-
ber 28.

Gulf Coast—Gulfport, Wed-
nesday before Second Sunday in
November.

Ebenezer—

We beg that every brother in-
terested will carefully look over
the above list, and if you know
(do not guess), of any neces-
sary corrections, write the Re-
cord at once, so that everything
may be right.

ARGO, ARGO, ARGO, ARGO.
ARGO, ARGO, ARGO, ARGO.
ARGO, ARGO.

Clinton.

Are you thinking about chang-
ing for a good place to locate at?
ing for a good place to locate,
Come to Clinton.

Would you like a healthy place
where the people set three
square meals a day, if they can
get them, Come to Clinton.

Do you want a place where the
greater part of the people spend
the bulk of their time in attend-
ing to their own business, and
the balance of it in letting yours
alone? Come to Clinton.

Do you want a place where, if
you should get sick, your neigh-
bors would come and inquire af-
ter you? Come to Clinton.

Would it suit you to live where
everything is handy for educat-
ing your boys and girls, and fit-
ting them up for the serious
things of life? Come to Clinton.

Would you enjoy a good moral
atmosphere, where there is a min-
imum of law-breaking and riot-
ous living? Come to Clinton.

You may not do as I suggest;
but other folks have come al-
ready; and they are still coming.
Something like a dozen hand-
some residences have been built
recently, or are in process of
construction. And the people
who are having them built are
going to occupy them. The day
of the shack has passed for good
and the comely, capacious, com-
fortable, even luxurious home is
now the fad. Don't you reckon
you had better come?

This Clinton that I have been
talking about is not one of those
synonymous towns scattered all
the way from Massachusetts to
Mexico, and whose chief busi-
ness seems to be to defeat the daily
mail from its rightful owners
living here. It is located on
the Alabama and Vicksburg

Railroad, and in the good old
State of Mississippi. Make your
arrangements to come along; I
have lived here nearly eight
years, and I know what I am
talking about.

John L. Johnson.
August 31, 1908.

Drop a postal card to the Alas-
ka Packers Association, Advertis-
ing Department, San Francisco,
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Deaths.

Little Willie Hodge.

Little Willie Edward Hodge, baby child of E. B. and L. E. Hodge, of Lotus, Miss., was born April 4, 1907, and died July 4, 1908. Little Willie was always a quiet and peaceful child.

His pretty ways and sweet smiles entwined a loving spirit about him who knew him. He was as a beautiful flower and on earth to bloom in heaven.

After a month of intense suffering God called him home to Him.

And while our hearts are aching, we would not call him back to the world of trouble, we ask the bereaved ones to look unto God for consolation for he alone can give it. May the Father's richest blessing rest upon each sorrowing one who is the prayer of their pastor.

Samuel T. Gordon.

Inverness, Miss., Aug. 24, 1908.

Epting.

Jacob Epting was born in New York, S. C., April 10, 1817, and died at Bethany, Miss., Aug. 19, 1908. He moved to Cherry Creek, Miss., in 1847. His entire was married to Miss Frances Dillard in 1840. She was transplanted to heaven 15 years ago. They had four children and joined the Baptist Church in 1852 or '3. They moved to Bethany, Miss., in 1859, and joined Camp Creek Church and remained faithful members of same till death called them home. To them were born 9 children, five of whom survive them. They have 54 grand children and 92 great grand children.

Brother Epting lived to the ripe old age of 91 years, having walked with his Maker for 56 years and now has gone to live with Him forever. He was a faithful husband, father, citizen and Christian and loved by all loved ones and friends who mourn his departure.

May we all meet him again some day.

Respectfully,

T. J. Bensley.

Hammett.

Died at his late residence near Vicksburg, Miss., July 30, 1908. M. P. K. Hammett.

The deceased had been a true and faithful member of the Baptist Church for more than 35 years. For only a number of years Brother Hammett had been a member of the First Baptist Church of Vicksburg. His devotion to his duty, his loyalty to his church, were constant sources of inspiration to those who knew him best.

Unobtrusive in nature, self-sacrificing in disposition Brother

Hammett's life has not been without its fruitage in the very highest things of the soul. To himself and the devoted wife who mourns his departure, there was given a large family of children, and these children who have grown up in the "nurture and admonition of the Lord," testify to the quality of their father's Christian manhood.

The good brother will be sorely missed from his community and his church. But it is ours to mourn his departure not as those who have no hope.

It is the prayers of his numerous friend in Christ that heaven's richest benedictions rest upon his bereaved family.

Aills.

Mrs. Sarah D. Aills was born October 22, 1841, and died July 26, 1908. She was baptized into fellowship of Bethesda Baptist Church by Rev. Jesse Woodall in early life. She was happily married to Dr. William Aills March 14, 1866.

Seven children survive her—five daughters and two sons. The funeral service took place from the Steen's Creek Church, of which she was a member, in the presence of a large concourse of sympathizing friends and her body was laid to rest in Steen's Creek cemetery to await the resurrection morn.

"Blessed are the dead that die in the Lord from henceforth: ye saith the Spirit that they may rest from their labors; for their works follow them."

Wayne Sutton.

Miss Ellie Harper.

Our church lost one of its most faithful members Sept. 5th in the death of Miss Ellie Harper. She was the youngest daughter of Mr. and Mrs. Frank Harper.

Miss Ellie was one of the most devout Christians I ever knew. The Bible was her daily companion. Her life was beautiful and influential.

May God comfort and bless the loved ones.

"Up there she sees and hears and knows,

All she desired or wished below,
And all her powers find sweet employ

In that eternal world of Joy."

W. M. Bostick.

Pastor, Brooksville, Sept. 10, 1908.

STATE OF OHIO, CITY OF TOLEDO, Lucas County, [ss.]
I, Frank J. Cheney, make oath that he is senior partner of the firm of J. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 10th day of September, A. D. 1908.
A. W. GLEASON,
Notary Public.
[Seal]
Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.

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Mrs. Astor Talks.

Mrs. William Astor, the oldest living member of the Astor family, who has just retired as supreme head of that exclusive set known as the New York "Four Hundred," gives to the October issue of the *Delineator* her first interview on public affairs—in fact, it is her first public utterance. When the question of selecting the New York social register became a matter of necessity, the Astor family was found to be the oldest in New York, and so it was given precedence, and its oldest member was naturally the social leader. By virtue of this position she was simply Mrs. Astor, it never being necessary for her to use or sign any other name. Indeed, it would have been a breach of one of the old rules of social etiquette. For the first time in her interesting and busy life Mrs. Astor tells the American people what she thinks about a great many subjects that are foremost in their minds. She talks very freely and very frankly, and the interview is all the more remarkable in view of her extreme conservatism and the fact that she has always successfully discouraged newspaper prominence. Mrs. Astor was Caroline Webster Schermerhorn when, in 1855, she married William Astor, a grandson of the first John Jacob Astor.

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In the Sunday School lesson entitled "David Made King," the narrative describes his careful inquiry from the Lord as this freedom in going to Hebron in order to enter upon his kingship. It appears that he dwelt quietly in the region of Hebron until the men of Judah made him king of their tribe. Seven and one-half years passed away and then the men of all the tribes came to him and offered him the kingship of the remainder of Israel. He waited waiting on his part was a continuation of the course he had pursued from the beginning, in never seeking to seize power by an untimely act.

He was a man of great ability and bold spirit in undertaking enterprises, and his moderation was not due to any lack in these respects, but to the view he took of his kingship as a calling of God in which he was to be providentially led and power to be placed in his hand as the pure gift of God. Personal ambition was subdued by this consideration, and whatever might be his aspiration, he was able to wait in calm confidence that the sceptre and crown would come to him in the proper time. He was not compelled to take a wrong step or commit any crime in order to advance his personal interests.

Moderation in the use and enjoyment of things of life is the fruit of faith in God. He who has committed his way to divine direction has the consciousness of providential oversight, of sure promises and of supreme power in his behalf, which remove selfish ambition and impatient effort. He learns the lesson of diligence in the performance of the duties of the hour and faithfulness in the discharge of what is entrusted to his administration. His increase and advancement are the blessing of God. His honors are not gains but gifts, and are received with proper estimate on his part of his own worthiness and of his obligations to God.

Christian moderation is the cure of the mad haste of human nature to get riches, position, fame or any of the so-called prizes of life. The lust of the eyes and the lust of the flesh are the impelling forces of worldliness which are so rampant in the midst of modern opportunities for success and enjoyment. These are the fruitful source of the wrongs that are perpetrated against human rights. Men are not content with their ill-gotten gains and would grasp



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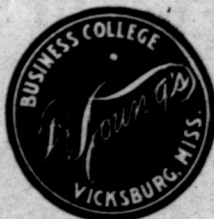
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Zion Association.

This body met in annual session with the Pleasant Hill Church Sept. 9th. The old officers were re-elected. Rev. T. H. Wilson, Moderator, and J. W. Spencer, Clerk, and James Denton, Treasurer.

Associational sermon preached by Brother J. L. Phelps.

Local ministers present, J. Dorrah, I. T. McPhail, John W. McPhail, A. T. Burns.

Visiting ministers present, T. H. Winters and W. P. Winters and O. M. Lucas of the Baptist Record.

The churches were well represented, and the entertainment all that could be wished for.

The usual reports were read and discussed by the brethren, while the spirit of missions is perhaps not as good as in some others, it is not wanting, and the indications point to enlargement in the future. This body is composed of 27 churches, and all of them reported baptisms during the year. The writer failed to get the number reported.

The Record has some staunch friends in the body and a number of new friends were added to the list.

The Columbus Association convened with the church at Shuqualak on the 11th inst. M. K. Thornton, Moderator, J. W. Cooper, Clerk.

Ministers belonging to them being present, J. H. Buck, E. B. Miller, E. G. Hightower, H. M. King, W. H. Thompson, W. A. Hewitt, J. H. Newton, W. M. Bostick, J. T. Cliett.

Visiting preachers, W. C. Grace and O. M. Lucas.

All reports read and duly discussed.

Associational sermon preached by H. M. King.

Reports sent up by the churches indicated progress all along the line.

Saturday night Brother B. G. Lowrey presented the claims of the Tri-State Hospital to be located in Memphis. His presentation of the subject was forceful, and the importance of its establishment was laid upon the hearts of the people in each way as to carry conviction to the hearers. The Sabbath devoted to B. Y. P.

U. work and Sunday School work.

R. A. Cooper occupied the pulpit at 11 a. m. at night by

O. M. Lucas.

The Chickasaw Association

The Chickasaw Association met with the Shubuta Church in annual session on Sept. 4th. W. H. Patton was re-elected Moderator and O. D. B. Causey, Clerk.

Local pastors present, W. A. Lusk of Stonewall, J. J. Walker of Shubuta, and J. M. Phillips, same place.

Visiting ministers, A. V. Rowe, State Secretary of Missions, J. E. Byrd, Sunday School Evangelist, O. M. Lucas, Baptist Record, E. G. Lucas, J. A. Hackett, I. A. Hailey—Perhaps others not now recalled.

The usual reports were read and discussed. The churches were about all represented, and good reports indicating progress characterized them all.

All the objects of missions, State, Home and Foreign were remembered and education and the orphans were not forgotten.

263 baptisms were reported by the several churches.

The annual sermon was preached by J. E. Wills—a fine presentation of the subject of missions.

On the Sabbath the pulpit was occupied at 11 o'clock by O. M. Lucas and at night by W. A. Lusk.

O. M. Lucas.

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